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ONE

the Alliance Weekly

ALLIANCE WITNESS

JULY 4, 1956

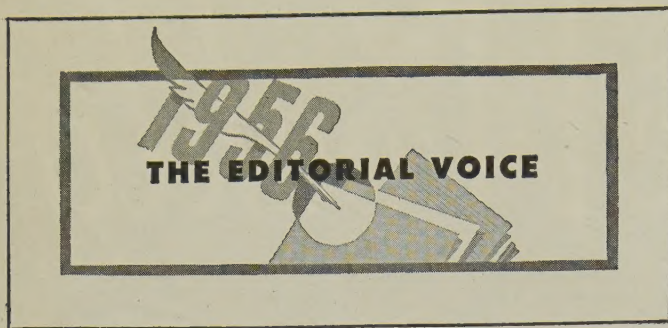


A SYMBOL OF FREEDOM

In this issue

A FATHER WHO WALKED WITH GOD

By J. Furman Miller



HOPE, THE UNIVERSAL TREASURE

2. *The Treachery of Hope*

In a previous piece I said that hope is unique in being at once the most precious and the most treacherous of all our treasures. I have shown that, as Goldsmith says,

*"Hope, like the gleaming taper's light,
Adorns and cheers our way."*

But we do not listen long to the voice of the keen and experienced teachers of the race until we detect a note of bitterness when they speak of hope. Dryden says bluntly,

*"When I consider life, 'tis all a cheat.
Yet fooled with hope, men favour the deceit."*

And the cynical La Rochefoucauld writes: "Hope, deceitful as it is, serves at least to lead us to the end of life along an agreeable road."

Why this contradiction? Why is hope thought to be both good and bad, both cheerful and deceitful? A little observation will show us why.

Hope has sustained the spirit of many a shipwrecked sailor by painting for him a tender picture of rescue and reunion with loved ones, only to leave him at last to die of thirst and exposure on the vast bosom of the sea. Hope has kept many a prisoner believing he could not hang, that a pardon would surely come, and then stood calmly by and watched him die at the end of a rope. Hope has cheered a thousand victims of cancer and tuberculosis with whispered promises of returning health who were never again to know one single day of health till they died. Hope has told the mother that her son missing in action was surely alive, and kept her watching till the end of her days for the letter that never came and that never could come because the boy that might have written it had long been sleeping in an unmarked grave on a foreign shore.

Surely for the fallen sons of men the Hindu proverb is true: "There is no disease like hope." Hope that has no guarantee of fulfillment is a false friend that comforts us a while with flattery and leaves us to our enemies. Expectation of a bright tomorrow when no such tomorrow can be ours will be bitterness compounded by despair in the day of the great reckoning.

Only a Christian has a right to hope, for only he has the power of God to give substance to his hope. The man who hopes in Christ is as safe as the rainbow-circled throne where sits the God who cannot lie. Such a man

has a moral right to look upward and quietly wait for the fulfillment of every promise. Let him but see to it that his anticipations conform to the revealed Word of God and he has nothing to doubt or fear in life or in death. His loftiest flights of fancy cannot outsoar the promises of God to those that love Him and that hope in His mercy. "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus made an high priest for ever after the order of Melchisedec" (Heb. 6:17-20).

Hope without the great High Priest is a false hope. How dare they look forward with cheerful expectation of blessedness to come who are not protected by the oath nor held steadfast by the anchor? What is certain about human hopes? Yet millions go on assuming that all is well with their souls when they have never known the forgiving love of God nor felt the kiss of His approval. They nourish the flimsy hope that they are not so bad after all and that "God's a good fellow and 'twill all be well." The worldly-minded hope that they are children of God. The impenitent and unrenewed dream of the reward of the righteous and those whose nature fits them for hell pensively hope that they will enter heaven at last.

Earth is bearable because there is hope. Hell is unendurable because all hope has fled. Heaven is eternal beatitude because hope is there in radiant fulfillment.

"For thou art my hope, O Lord God. . . . I will hope continually, and will yet praise thee more and more."

THE REWARD OF SPIRITUAL DISCIPLINE

Be sure that you have made no small progress in the spiritual life when you can control your imagination so as to fix it on the duty and occupation actually existing to the exclusion of the crowd of thoughts which are perpetually sweeping across the mind. No doubt you cannot prevent those thoughts from arising, but you can prevent yourself from dwelling upon them; you can put them aside. By the practice of such interior discipline you will attain that spirit of inward silence which draws the soul into a close intercourse with God.—JEAN NICOLAS GROU.

It is only in beholding and loving God that we can learn forgetfulness of self, measure duly the nothingness which has dazzled us, and accustom ourselves thankfully to decrease beneath that great Majesty which absorbs all things. Love God and you will be humble; love God and you will throw off the love of self; love God and you will love all that He gives you to love for the love of Him.—FÉNELON.

ENOCH—

A Father Who Walked with God

By REV. J. FURMAN MILLER

PERHAPS it was the birth of a son that made Enoch decide that above everything else a father must learn to walk with God. The newly realized responsibilities of fatherhood made this man, the seventh from Adam, experience a crisis which led him into a new life and defined the ideal for every father from that day to this.

As a youth Enoch had possibly visited the tent of Adam and from the lips of the first man had learned of the terrible tragedy which had come upon the human race because of sin. Adam no doubt recounted to the eager youngster how all the problems and unpleasant experiences of human existence had come to pass because Adam and Eve had been disobedient to their Creator and their God.

Enoch must have learned early in life the meaning of the bloody lamb which was presented before the Lord at the gateway to the Garden of Eden. He was aware of the angels with their flashing swords guarding the way to the Tree of Life. And he must have understood why it was that God was so careful to protect man from an unauthorized approach to His Presence.

He must have realized, by that Light which lighteth every man, that the only way by which his life could be spared from the destroying angels of God's revealed wrath against all ungodliness was to believe that God would accept him by virtue of the bloody sacrifice which he brought to God.

He had ever before him the unforgettable tragedy of Cain and Abel and saw the fearful consequences of Cain's attempt to bribe God into

overlooking sin. He could not have avoided the consciousness, emphasized by both word and example, that without shedding of blood there is no remission of sin, only sorrow and death.

But with all the excellent training and instruction he had received, it was not until Enoch was sixty-five that he began to walk with God, and then it was only because his first-born son had made his entrance into Enoch's wondering household. And the story of Enoch has for every one of us a not-to-be-forgotten lesson to be engraved ever so deeply in the fleshly tables of every father's innermost heart.

As Enoch saw that baby lying contentedly asleep in his mother's arms he must have thought deeply of his own boyhood, of how he had daily followed after his own father as he had gone out into the fields, of how he himself had indulged in hero worship of the great ones who had lived

and walked before his own admiring gaze. He must have thought of how, before too many days now, that tiny boy would likewise start to walk and would begin to imitate his father, until the walk of young Methuselah would duplicate that of father Enoch and all the world would say, "How like his father he walks!"

Oh, that the vision of our children following with such guileless confidence in our every footstep would humble more fathers' hearts before our God! How many sinful habits would be torn off ruthlessly, how many lips would be cleansed by coals from off the altar, if only the father would see his son becoming like him day by day.

Enoch realized long before the words were contained in Holy Writ that the sins of the fathers are visited upon the children, and Enoch did not want that to occur to his own beloved son.

The birth of a son, with all the accompanying responsibilities of fatherhood, made Enoch determine that since it was inevitable that little Methuselah should follow in his father's footsteps, here was going to be from that moment forth one father who would so walk with God that the son should never be caused to stumble by his father's life. Enoch determined that it should never be said of him that it would have been better if a large millstone had been hanged around his neck and he had drowned in the sea because he had caused one of these little ones to stumble and fall.

And Enoch walked with God before his son all the remaining days of his long life.

It was not an easy walk. The world of Enoch's day was like that

*Remember that it is by siege
heaven is taken,
and not by ease and supineness.
The prize is free,
but the race is not lightly won.
Many there be who start
towards heaven
who fall on their back and
win not up to the top of the mount.
It plucketh heart and legs
from them
and they sit down and give it over
because the devil
setteth a sweet smelling flower
(this vain world) to their nose,
wherewith they are beguiled
and so forget or refuse
to go forward.*

—SAMUEL RUTHERFORD.

of today, as Jesus Himself testified. There was eating and drinking, marrying and giving in marriage, until God finally repented that He had placed man upon the earth. The world in which Enoch walked with God was no more a friend of grace than is our world of today. It was filled with obstacles and pitfalls; it was a world of darkness and evil; yet Enoch never swerved from his purpose of walking daily with God.

In the midst of such a world of darkness Enoch learned to walk in the light. His body became a tabernacle, and although there was the blackness of darkness everywhere around him, in his heart there was blessed light. Before the Tabernacle was given to man, Enoch learned that God had provided a way by which He could dwell in a man in the presence of evil without being in sympathetic contact with it or defiled by it. The light in Enoch's heart was enkindled by his faith in the pardon provided by the slain lamb and the continual cleansing of the poured-out blood.

Enoch, whose name means "disciplined," realized that two can never walk together unless they be agreed, and he determined to discipline his life to perfect agreement with God in all things. In the midst of the scoffings and abuse of unbelieving men, Enoch hearkened to the will of

God and walked in a manner which he was convinced would please God.

He learned further that to be well pleasing to God this walk must be invisible: it was not Enoch, but God, who must be seen by those about him. He identified his walk with that of His Maker: Enoch was not seen as he went about his way; only God was seen. The most impressive personality in the life of him who walks with God is God Himself. As Paul wrote to the Philippians, "To me to live is Christ."

And lest someone get the idea that Enoch's walk was only a silent witness, Enoch proclaimed God's plan every step of the way to all who would hear. "The Lord cometh with ten thousands of his saints," Enoch said as he left the tent on his way to work in the morning. "The Lord cometh," he exclaimed when someone inquired of him how he felt that fine summer day. "The Lord cometh," Enoch said when people asked him why he was so unworldly in his habits.

What a fortunate child was Methuselah to have a father like that! And yet there is no man living today who cannot walk with God by the same grace of God which enabled Enoch so to walk! As a father determines in his heart to walk, so God will enable him to walk. Enoch was a man of like passions with every father and every father's son of every one of us. But the face of little Methuselah looking up so trustingly into his father's face aroused faith-engendering determination in Enoch's heart; and what Enoch determined, God performed.

Thus day after day Enoch walked with God before his son and before his neighbors and friends, until one day God said, "Enoch, we've come a long way together now. You've walked so far with Me you must be getting tired. It's such a long way back; why don't you just come on home with Me tonight and stay with Me until Methuselah can come along and join us there." And Enoch was not, for God took him home.



"The Scripture is what God said; the sermon is what the preacher thinks God meant." — PARIS REID-HEAD.

Quotes from Our Contemporaries

"Does it really pay to pray?" asks R. S. BEAL in a *Christian Victory* article, and further observes:

"There is very little of real heart-desire in our prayers. They lack in passion. We wish for things, but do not really desire them, and there is a vast difference between a wish and a desire. A wish is superficial and a desire is that which springs from the depths of the heart. It is the hungering and thirsting of the inner man. It is a serious quest for that which will honor God. . . . Prayer without real passion is like an arrow without a bow to give it force and direction, or it is like a bird whose wings have been clipped. Passionless prayer never rises high."

In the *Good News Broadcaster*, LEE ROBERSON, in an appeal for prayer warriors, says:

"As we think of a lost world, there is one thing that we can all do. We can pray. Remember this: prayer is work, but it is divine work. It is not a pleasant pastime, as some people seem to imagine. The devil hates prayer. He hates praying Christians; therefore, he makes it hard for a person to pray and to spend much time in prayer. You will have to gird yourself for a battle if you desire to be a praying Christian."

A Question

Why should any man of reason and religion be either afraid of, or averse to, salvation from all sin? Is not sin the greatest evil on this side of hell, and if so, does it not naturally follow that an entire deliverance from it is one of the greatest blessings on this side of heaven? How earnestly then should it be prayed for by all the children of God!

By sin I mean a voluntary transgression of a known law. Are you averse to being delivered from this? Are you afraid of such a deliverance? Do you then love sin, that you are so unwilling to part with it? Surely no. You do not love either the devil or his works. You rather wish to be totally delivered from them: to have sin rooted out of both your life and your heart.—JOHN WESLEY.

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Stubborn Resistance vs. God's Grace

The second of two articles

By MRS. WILLIAM DOXTATOR

The perversity of the human heart is never more in evidence than when a person seeks by every means to escape the very One who alone can satisfy his yearnings. The missionaries' patient, loving persistence in preaching and praying on the streets and in homes was rewarded one day when Ethel Doxtator unintentionally tuned her radio to station WMBI and the heart of an Indian woman was transformed by the grace of God.

ABOUT the time my heart was distressed over the horrible deaths of my cousins and I was filled with despair because of my husband's carelessness, we heard there was to be a special sort of doings at the Quinney dance hall. Entertainers from Milwaukee were to be there. Bill said, "Get ready, we're going."

I didn't care a hoot about going but we went and there was nothing different; it was just the same. Marcella wanted to dance, but I didn't even want to dance and I didn't want her to learn or get a taste for that sort of thing. There wasn't much of a crowd. We started out to the car when we noticed some sort of commotion across the road from the hall. Bill, always on the lookout for excitement, wanted to go over. Here was something really different!

Right across from the tavern beside the highway was a group of some kind singing and playing hymns for all they were good for. This was really good. I'd heard about them but never before had seen them in action. These must be the holy rollers or jumpers. We'd heard much about them from our church. Actually here they were talking, or taking turns at it. One specially seemed enthused, the one with the violin. He played pretty sweet; yes, it really sounded good—fastest I ever heard church music played or sung. Too bad they couldn't get a church to do their preaching in, I thought. People will surely think they're fanatics. All the

while I was thinking over these things, they were telling something or other about themselves. All of a sudden the leader started to preach. I knew it was time for us to go, but Bill wouldn't so I decided to wait. All I could hear was something I didn't want to hear. Now he was talking about the sun not giving light and the moon turning to blood. Oh, what an awful picture he painted of the end of the world! They sang "Just As I Am." Grandpa Doxtator and Bill both raised their hands. But I didn't get what they were saying. Everything just made me mad.

Now they had really started something. They were not content to

preach on the highway; they must try and get into our homes and Grandpa was opening his home to them. There was no peace now. Bill, of all people, was trying to tell me I was a sinner and he was saved. I laughed a sneery laugh, you can be sure, when I heard that. I had to go to Frieda's and tell her and then to Mother's and Dad's and tell them. How we did laugh and poke fun at him!

Bill was so righteous he prayed at the table, tried to sing hymns and tried to get the children to go to Sunday school. I fought against that with all my might. He would bring all kinds of reading matter home. I'd throw every bit into the

The Doxtator family: (Back) Marvin, Billy, Mrs. Doxtator, Mr. Doxtator; (front) Marcella, Ann and Daniel, Mohican Indians of Minnesota



stove and burn it up. He and Grandpa had Bibles. I didn't touch them. I think God kept me from that. When the preachers would come to hold a meeting the children and I would go down the crossroads in the schoolyard and stay till it was quite late. When winter descended on us we had to hear them. They had the meetings in the upper rooms. We lived on the first floor. But we couldn't help hearing them singing hymns. They had classes and they prayed, but I never heard any rolling or jumping.

The leader stopped one time on his way out. He happened to see me and came right in and tried to set me right on my church. Tried to tell me Peter wasn't a pope. I felt terribly insulted and from that time on I couldn't stand the sight of him. I didn't like his nose at all. He was the "insultinest" person I'd ever met. If you tried to be nice and mind your business he always said such insulting things, was always picking on a person.

The children wanted to go sometimes, but I wouldn't let them. They'd bring a group of young people and try to coax them away. I couldn't help hearing some of the things they said. They were forever talking about being saved and I wondered who they thought was lost. I'd never heard anything quite like it. I felt I was losing my mind. I've never been in such a terrible state of mind and hope I'll never go through anything like it again (which I know I won't, bless God).

I told Mother I felt I was losing my mind. The reason for that was my fits of madness. I'd go down the crossroad on a mad run, specially if it was lightning and raining, and I'd scream and cry and laugh. I was in an awful state. I got to laughing one night and got scared of my own laughing. I thought it was the devil laughing at me. I wished to God those people would stay away from the house. Mother said, "Oh, Ethel, you're not crazy, but if you go and join those holy rollers, then we'll all know you're ready for the crazy house." I swore I'd never join them; I hated the very ground they walked on. And I could hardly keep down the temper at that crowning insult—and from my own mother.



Rev. Erwin A. Breukner, director of the Alliance Mission to the American Indians and principal of Mo-Kah-Um School

I believe it was the next Sunday Bill came with the car and said, "Hop in and we'll take a ride to High Cliff." I wasn't afraid to ride with him for he didn't drink any more. We went to the park. After being there a while I thought we'd go home. But he turned and went in the opposite direction. I asked him to take us home. He said we would go to Appleton. Next thing we knew, he brought us in front of a tabernacle. I was boiling mad. So he thought I was afraid to go in. I'd show him! I went right down the aisle and took a front seat, the children with me. We heard another of those scary sermons. The evangelist seemed to want people to raise their hands after the service. I didn't know anything about what they were doing. I thought it was funny they didn't all put their hands up if they claimed to be so holy. He asked them if they didn't want Jesus, or words to that effect, and still no hands. I really thought that the oddest thing. They just sat with their eyes closed and heads bowed. I thought surely they would all raise their hands. This man seemed to look at me and said if I loved Jesus, if I was not ashamed of Jesus, to put up my hand. So I put my hand up and the children did too. Then we were told to come to the front. We did. And we were dealt with. All I felt was resentment and hatred. I didn't want to join them or have anything to do with them. This Brueckner bunch was there and I


didn't want to give them a chance to gloat. They shook hands and seemed to be so friendly. But I wanted none of it. I was afraid my folks would hear and I knew what that would mean.

Bill had been telling me for the last two years he was saved. I found out from him that he was saved from hell and would never go there. I guess that was the thing that nearly unbalanced my mind. Everything in my life was thwarted. I didn't want to go to hell. I wanted the children to be good. I couldn't bear the thought of them following in our footsteps.

One morning as I turned on the radio a Bible station came on full and clear. I didn't turn it off. The preacher seemed to be talking directly to me. When they bowed in prayer I asked Jesus to really come into my heart. It was like a light breaking through my darkened brain. The preacher prayed for the missionaries and ministers of the gospel and those in hard places ministering the Word. I thought of the Brueckners right away. How often they'd shown a willingness to be friendly and we wouldn't give them encouragement. Here they were out in the highways and byways of life, compelling us to listen. The meaning of what they told me and the things I'd listened to secretly in Bible class and read in tracts suddenly dawned on me. I raised my hands to high heaven and laughed aloud. My heart didn't feel heavy any more. I wanted to go to Bible class and sing hymns and hear them pray. I wanted them to shake hands with me. The children were happy; there was more of a unity and love in the home. There was food too.

Oh, I was happy as I attended the classes and prayer meetings. Mr. Brueckner told us this is God's Word, and held up the Bible. That was the first time I ever questioned. I wanted to know if that was really God's Word, did He write all of it Himself. I hadn't known too much about the Bible. We always had tradition along with the Scripture in our church. I didn't know the difference between the two until then. It was rightly being divided to my heart and I was feasting on the Bread of Life and drinking the

(Continued on page 15)



THE RELIGIOUS CARAVAN

DAVID R. ENLOW, Editor

AT HOME

Proposes world organization of Christian farmers: Dr. Frank W. Price, former moderator of the Presbyterian Church in the U. S. (Southern), called for the formation of a world-wide organization of Christian farmers and farm families as a step toward improving international relations. He spoke in New York at the annual board meeting of Agricultural Missions, Inc., an interdenominational body. "Coöperation for world peace is needed not only between governments but even more between people," Dr. Price said. "For the sake of international good will and peace the great working populations in all countries should come to know one another better."

● **EWA aided thousands in past six years:** Some five hundred friends and well-wishers attended the sixth anniversary dinner of the Evangelical Welfare Agency held in the Moody Memorial Church, Chicago, Ill., and heard Dr. Harold L. Lundquist, executive director, report that the agency had served thousands of children and families since its inception. Dr. Lundquist declared: "The thrill of seeing needy, forlorn and neglected little children transformed by proper care and love into happy, healthy, well-adjusted boys and girls is the great reward for our labors." Many of the foster and adoptive parents and their children were present. The executive director outlined plans for the future of EWA.

● **Conservative Baptists back premillennial doctrine:** Messengers to the annual meeting of the Conservative Baptist Foreign Mission Society, in Brooklyn, N. Y., proposed that its constitution be amended to require that member churches accept the premillennial doctrine of Christ's return. The amendment will be voted upon at next year's meeting. . . . Dr. H. H. Savage, of Pontiac, Mich., was elected president of the organization. He succeeds Dr. Albert Johnson, of Portland, Ore. Seventeen new missionaries were commissioned for service abroad at a ceremony held at the closing session of the meeting.

● **Census Bureau weighing religious question:** The Census Bureau is considering suggestions that Americans be asked their religious affiliation in connection with the 1960 population count. A spokesman for the bureau said there is no possibility, because of Congressional economy moves, that the scheduled 1957 Census of

Religious Bodies will be conducted or that the bureau can work it into its 1958 or 1959 schedule. He indicated that unless the question of religious affiliation is authorized for the 1960 general population census, religious bodies will have to keep their own statistics for another decade.

ABROAD

Hong Kong Buddhists commemorate anniversary: On the eighth day of the Fourth Moon according to the Old Chinese Lunar Calendar (May 17), the Buddhists of Hong Kong gathered in the Roxy Theatre to commemorate the 2,500th anniversary of the enlightenment of Lord Buddha. The theatre was crowded and about a thousand people were turned away. Missionary John Bechtel said: "In a colony of more than two and a half million people, the attendance at this Buddhist anniversary service was not to be compared with the attendance at the Billy Graham rally early in the year."

THE PRESS

"Presbyterian Life" circulation nears million: Commissioners to the 168th General Assembly of the Presbyterian Church in the U. S. A. at Philadelphia heard that *Presbyterian Life*, the denomination's official publication, has a circulation of 942,381, the largest of any religious magazine in the world. William R. Collins, of Worthington, Ohio, president of the magazine's board of directors, gave the report.

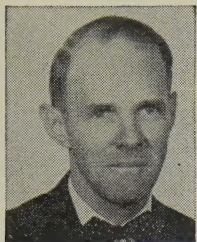
● **Hong Kong gets new magazine:** The first issue of *Lighthouse*, a magazine published by the Christian Witness Press, Hong Kong, will be distributed early in July. In addition to Rev. and Mrs. David Woodberry, Rev. Paul H. Bartel and three Chinese staff members, Rev. H. W. Mellsop will work with the new Christian publishing venture. The editor is Mr. Liu, instructor in the Chinese language in Hong Kong.

PEOPLE SAY

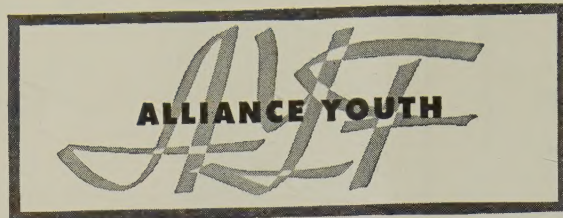
Dr. George K. Schweitzer, associate professor of nuclear chemistry at the University of Tennessee: "I believe God is saying something to us in this day. I believe He is either giving us a warning, is preparing a judgment on this country or is preparing a judgment on the world. One thing scientists can't control is man himself. He can only be controlled by some higher power which we know and recognize as God."

SIGNS OF THE TIMES

Bishop sees "Protestant danger greater than ever": A leading Spanish Catholic Action spokesman declared in Madrid that the "Protestant danger" in Spain is "greater than ever." Bishop Zacarias de Vizcarra, chaplain general of the organization, said the "dissidents" in Spain are being financially supported at present by 25 foreign Protestant societies. He said there are now 477 Protestant preachers in the country, as compared with only 43 in 1928.



Mr. Johanson



Will This Be You in 1966?

By REV. JOHN S. JOHANSON, *French West Africa*

Ten years from now this may be a picture of you in French West Africa. You can speak the native language fairly well by now and are acutely aware that thousands who must be reached for Christ from your mission station still do not know who Jesus is.

A couple of weeks ago you made your weekly visit to a nearby village but were disappointed to find that your contact was not at home. So, cruising along the narrow paths on your bicycle, you stopped to greet an old man seated on a cowhide in the shade of a big mango tree. Since the Africans always wonder what a strange white man wants in their village, you at once told him that you are a teacher of God's Word. This put him at ease and also gave you an introduction.

With an inward prayer for guidance you sought to arouse in his soul a desire for salvation. You told of God the Creator, His holiness, man's disobedience and wandering far from God, even to worshipping demons and boldly breaking God's first commandment. You spoke of the wickedness of demons and the eternal fire prepared for them, and the old man nodded his head; this he could understand. You told of the destiny of those who worship these demons, and his face became more grave. His eyes opened wider as you finally declared that those who know not God's will have to suffer the same fate as the demons. His jaw dropped, and an involuntary "Huh?" escaped his lips. But before leaving you told him of Jesus and

His power to save from all sin. After a brief prayer you left him, trusting that some day the gospel would take full effect in his life.

One night you took a lantern and with two Christian young men held a meeting at the home of another contact—a young man who had previously impressed you by his seriousness and understanding. The bright light attracted about twenty men and boys, and you preached on the rich man and Lazarus. Then you invited the two Christians to give a testimony, and these turned out to be sermons too. Finally you stood to give a closing word. Your friend had been sitting near you on a little log, giving attention to everything that was said. There had been no disturbance, although this was the first preaching service ever held there. A spokesman expressed the appreciation of the people and you drove home in the truck, feeling that the evening had been well spent.

A week ago last Monday you made your weekly visit in another direction, where your contact is farther along in the way. He walks several miles to the services and has now reached the place where he has publicly declared his faith in Christ, and has destroyed his heathen altars. On Monday afternoon you encouraged him to invite his relatives and neighbors to testify and you also gave him a reading lesson. On this visit he brought out all of his Bible pictures, and you quizzed him on the stories, filling in details he did not know. He came to the picture of the Syrophenician woman, to

whom Jesus said that it was not right to take the children's bread and give it to the dogs. You had told him her reply, that the dogs eat the crumbs from under the table. But his version turned out to be, "True, Lord, but when you eat meat, you throw the bones to the dogs." (Tables and crumbs mean little to him.)

You thank the Lord for this man as he tells the stories to his interested friends and relatives, even though he clumsily turns the pages of pictures because his fingers are deformed by leprosy. You also remind yourself that he had never heard the gospel until two years before when you stopped your bike and witnessed to him about heaven and hell as he sat in the shade of his hut.

Indeed, this could be you in 1966. It takes about ten years from the day you say "Lord, here am I, send me," and really mean it, until you are actually out on the field. So if you want to stop your bike in the shade of some tree in Africa in 1966, you had better start now.

Facts About Tracts

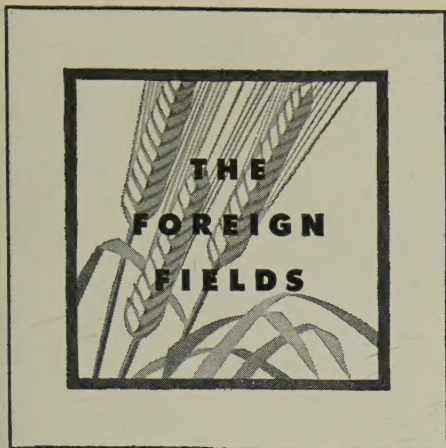
George Müller mailed out over 90,000,000 tracts. At least every day for forty years in definite believing prayer, he sought the blessing of God upon his tract and Scripture distribution work.

A single gospel tract has been traced as the source of all the Bible societies in Sweden and the surrounding countries.

In one town a men's Bible class had prayer before they distributed tracts. Revival broke out. Out of fifty people who were converted, thirty testified that through the reading of the tracts they became conscious of their need of God.

A tract written by Jacob DeShazer, one of the Doolittle flyers, was used of God to interest Mitsuo Fuchido, Japanese commander who led the raid on Pearl Harbor. As he read how DeShazer's human hatred was turned into Christian love, he felt a desire to purchase a Bible. Through reading the Word of God, he opened his heart and accepted Christ as Saviour.—C. A. HERALD.

Make the Youth Page yours. Send reports of AYF activities to the editor.



A Preacher Contracts Leprosy

By OLIVE KINGSBURY, *Tribes, Viet Nam*

As new patients arrive at the leprosarium, we think of them as new contacts whose friendship we must win. They are lost sheep to be brought to the Saviour. One of our recent admissions did not fit into this category at all. He was already our friend; in fact, he was God's way of answering one of our long felt needs, for Y Do was one of the student-preachers, trained in the Bible school at Banmethuot.

The day that he left his wife and family to enter the leprosarium for treatment was a hard one for him. To leave his work in a pioneer area among the Mngong people seemed a catastrophe and to have a preacher contract leprosy seemed a strange answer to our prayer for someone to care for the spiritual needs of our Mngong patients. But God knew how badly we needed him. Although the Mngongs understand the Raday language to a certain extent, it is still a foreign tongue to them. Many had professed to believe, but their response to visiting Mngong preachers had made it evident that they had but poorly understood the Raday.

Y Do could meet this need. Moreover, his sincere love for God and the souls of men is giving him a large ministry. Not only does he assist in the weekly service, but daily he visits his fellow patients, teaching young believers to pray and living a Christ-like life before them. This means much to these halfhearted believers who know so little of Christ in their personal experience.

A few days ago one family became very upset. Because of an imagined

wrong done to their child, they were not going to allow her to attend school any longer, and we feared that they would simply leave, taking their two children, one from the healthy nursery, with them. Any reasoning on our part simply fell on deaf ears. Y Do was the one to come to our aid. His experience as a pastor with this people helped him to know just what to say and do. Soon all was smoothed over as if nothing had ever been wrong.

Here in the leprosarium Y Do has found a sphere of service more difficult than his former work with the unreached tribe. For here, each patient hears the gospel regularly, but where it is not sincerely accepted the hardening process of rejection or hypocritical profession is equally dangerous. Using Y Do's figure of speech, "How can one row a boat when someone is constantly tipping it over?" This spirit in some of the patients has burdened us greatly. Pray for this true servant of God, that Christ in him may triumph over the satanic forces at work in these hearts.

Where Outsiders Are Forbidden

By REV. GEORGE TUBBS, *Laos*

For the first time the gospel has been preached in five of the seven Yao villages south of the town of Sayaboury, Laos. There are about eight hundred Yao tribesmen in these seven villages. Other Yao live in more remote areas of the province.

In their culture the Yao are very much like the Chinese people. And while there is almost total illiteracy among many tribes, the Yao can read and write Chinese characters. Through the past year hundreds of gospel tracts and Scriptures in Chinese have been sent to Yao villages. Some were read and passed on to others.

The trip we made among them in March was in response to repeated invitations. The greatest interest was in a village called Ban Houei Ki Dam ("Muddy Creek Village"). While no decisions were made, there was definite interest shown and we were invited to return.

The Yao build very large houses in which as many as thirty people may live. They are spirit worshipers, and in seasons of sickness or need the house often becomes *kam* (forbidden) for several days. During this time there are ceremonies to appease the spirits, and only those who live there can go in and out. Outsiders are forbidden to enter unless they pay great sums of money.

The hearts of the Yao people are also *kam*. Only the light of the gospel of Christ can lead them out of the darkness of superstition and sin. Pray that they will receive the message.

A Printer on Fire for God

By SUSAN DYCK, *Japan*

From the day we arrived in Matsue, I prayed the same prayer that I had prayed when I went to my first

Mr. Sao tells the gospel story to some of his fellow Sre tribesmen. Mr. Loc, a Vietnamese missionary to the tribes, is at the left.

H. A. JACKSON





The French West Africa Mission in conference

R. P. POSSIEL

station, Fukuyama. I had felt that Fukuyama was locked and I prayed for the key. God wonderfully answered prayer and a chief engineer, Mr. Sato, and his wife were saved. Mrs. Sato helped me bring over twenty of her people to Christ.

I prayed in like manner for the key to Matsue. Not long after we arrived here at the beginning of the year, a printer who was a Christian but lacked victory came to our house. That day he left our house revived and praising God. This man had a very wayward son for whom he had been very concerned, but he had learned to give thanks in everything. When he reached home he gave thanks for this son who had run away from home. That night the son returned and brought with him another companion. The printer went to bed rejoicing for he felt God had answered prayer. In the middle of the night he was awakened and opening his Bible, the words "Andrew findeth Peter and brought him to Jesus" seemed to stand out in big letters. He felt it was his son and his friend that God wanted him to bring to our house to be led to Christ. In the morning he came with these two boys. They listened to the gospel story and decided that this was what they needed. They received Bibles and we trust they will soon be saved.

The next Sunday the printer brought a man who was wonderfully saved. Later he brought a post office clerk, fifty-eight years old, and his granddaughter of fifteen, and they were saved. These two men had been delivered from such habits as smoking tobacco and drinking liquor, but they felt they needed extra help. They are coming for prayer and Bible study before or after work. Please pray for them; they are wonderful men but need much help and prayer.

The printer decided to give up half of his work and use that time for the Lord. He took upon himself the responsibility of the printing for all our three Sunday schools. Every week he prints about three hundred Scripture cards with a suitable picture or chorus on the opposite side. He also does much other beautiful work for the Sunday school and the church. Besides this he does visitation work, helps us in the hospital services and has now arranged for nurses' meetings. The first service was held last week and as the gospel story was told nearly all the nurses cried. Afterwards they remarked that it had seemed as if they had gone to heaven for a while. It seemed to be just what they had been looking for. We trust God will save many of these precious nurses. The printer seems to have been set

on fire and has come back time and again with the words, "There are many Peters to be brought to Jesus."

Pray for us and this work. The real key to God's power is prayer!

Witnessing Through the Dispensary

By MARIE ABRAMSON, *French West Africa*

Our dispensary work has been encouraging. Many come seeking help who otherwise never come near us. In this way the Word has been given and twenty-four towns have been reached with the gospel.

In one of these villages four young men were saved. One of them has since died—"saved; yet so as by fire."

We praise God for those who have come to know Him as Saviour and for those who have been helped physically. He has indeed answered prayer. In one instance a battle was on when the heathen relatives called a fetish midwife and the father-to-be called us. The atmosphere was tense for a while but the midwife finally left in disgust. God heard and answered prayer and a baby girl was born, who was later dedicated to the Lord. Satan fights but Jesus Christ has conquered.

A student from Ntoroso helps us at the dispensary. He is a fine Christian and witnesses to the patients as he ministers to them. Pray for us.

Up-to-date Bible Geography

A REVIEW BY REV. PAUL S. ALLEN

Holy Fields, by J. Howard Kitchen. Wm. B. Eerdmans Publishing Co. (1955), Grand Rapids, Mich. 160 pages, \$2.50.

The title of this intriguing little book is taken from the lines of Shakespeare in the first scene of his *King Henry IV* in which England is called upon

"To chase these pagans in those *holy fields*

Over whose acres walk'd those blessed feet

Which fourteen hundred years ago were nail'd

For our advantage on the bitter cross."

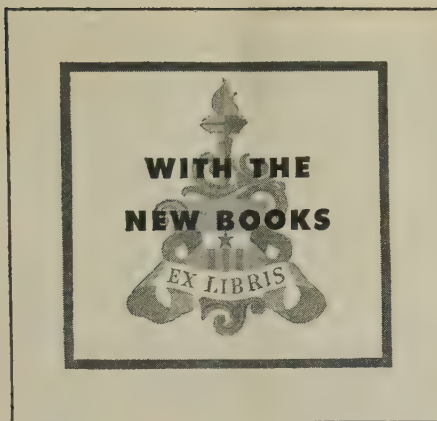
The "holy fields" of Bible history are fascinatingly illuminated by the author as he weaves together the story of the centuries from the dawn of history to the present. He summons all available data, appraising and screening it with reverent mind, and bringing it to focus upon that tiny spot on the world map known as the Holy Land.

The subtitle, "An Introduction to the Historical Geography of the Holy Land," conveys something of the scope of the work. Some attention is given in the first chapter to the wider setting of the Holy Land—those lands such as Mesopotamia, Syria, Arabia and Egypt which compose or border the "fertile crescent" where the Semitic peoples have made their home since the dawn of history. But the main theme of the book is Palestine. The microscope is placed over each section of the map in turn as its physical features are highlighted, and about them is woven the story of the growth of a nation and a faith. The Bible stories take on a new dimension as they link themselves with the fabric of geography and their contemporary history.

The author is a member of the faculty of the Melbourne Bible Institute and has a background of thirty years' study of such authorities as George Adam Smith and W. M. Thompson. To this study has been added a personal trip to the Holy Land and a tireless pursuit of new data coming to light within the field. Much of the material of the book was given in lecture form when the author was on the faculty of the Chungking Theological Seminary in China.

Those interested in post-Biblical Palestine will enjoy the final chapter in which the rule of Byzantium, the Caliphate, the Crusader, the Turk, Britain and now a new Israel pass in graphic panorama before the reader.

The author indulges his prophetic



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urge at one point where he remarks: "It is to be expected that demands will follow that Jerusalem shall be recognized as the Jewish capital of Palestine, that the Temple Area shall be returned to Israel, and a Jewish Temple rebuilt."

The statement, which would doubtless be fiercely denied today by a hard-pressed Israel, betrays the difficulty encountered by one with strong premillenarian hope in trying to limit himself to a field of factual data (which he has done so remarkably well throughout the book) when he is so thoroughly convinced of the significance of the data in relation to the future of Israel.

Holy Fields will be enjoyed alike by clergy and laity as an up-to-date handbook on Biblical geography.—PAUL S. ALLEN.

Studies in the Book of James, by Stephen W. Paine. Fleming H. Revell Co., Westwood, N. J. 192 pages, \$2.75.

The epistle of James has long, all too long, remained a most neglected book of Scripture, even since the days of the Reformation. Dr. Stephen W. Paine, president of Houghton College (Houghton, N. Y.), has in a very practical manner restored, so to speak, this portion of the New Testament to the Church. The volume is a "gold mine" of illustrative material coupled with sound exegesis. The Greek New Testament is often referred to but in such a nontechnical fashion that the average layman who has no knowledge of the original Scripture can still comprehend the thought.

The style of the chapter, "Hazards of the Heights," is almost novelistic in its approach, as the author retells the thrilling story of the scaling of the

alluring, mysterious Mount Everest by Edmund Hillary and Tenzing Norkey.

It is also refreshing to observe a true intellectual who does not attempt to explain away the simple rite of anointing with oil (James 5:14), but accepts it for what it says without trying to make it either a distinctive Jewish ritual or a practice "belonging exclusively to the Millenium."—JOHN F. GATES.

Accent on the Ascension, by Carl Brumback. Gospel Publishing House, Springfield, Mo. 151 pages, \$2.00.

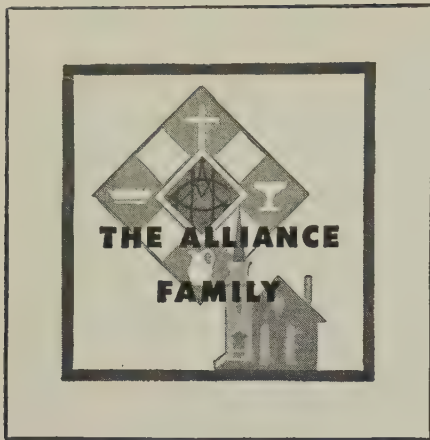
This book, according to Mr. Brumback, is the first that has appeared on the subject of the ascension of Christ in forty-five years. The author's purpose is "to awaken Christians everywhere to the vital importance of that wondrous event." This little volume may serve to stimulate an interest in the significance of the ascension, which would surely justify its publication; it cannot, however, be regarded as an adequate treatment of the place of the ascension in Christian theology.—JACK SHEPHERD.

Abandoned to Christ, by L. E. Maxwell. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 248 pages, \$3.00.

There have been many books on deliverance from the power of sin and the meaning of Christian victory, but there is always a need for sincere and searching words such as those in *Abandoned to Christ*. No one should read these messages who is not willing to face the shock of finding some word for himself—perhaps on sins of omission or some unsuspected form of self-righteousness or a well-intended hindrance of others, or even a Jonah-like lack of pity and of love. There is not a Christian who does not need to stop and to question and to seek the revealing light of the Holy Spirit, and Mr. Maxwell's book may be the Lord's instrument in this necessary searching.—HELEN SIGRIST.

Evangelism, by James A. Stewart. Continental Press, Philadelphia, Pa. 141 pages, \$1.00.

Several booklets previously published by Evangelist Stewart are here combined in one volume. The author discerningly points up the danger of substituting sparkling personalities and high pressure publicity for the presence and power of the Holy Spirit in present-day evangelism. It is doubtful that a book in this form will be very influential in effecting any very extensive reformation in the lamentable aspects of the contemporary evangelistic scene, but here are some ideas and principles that are vital and urgent. They are worthy of attention and wide circulation.—JACK SHEPHERD.



CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Miss Ida J. Wessman left New York on June 15 for her second term of service in Ecuador. Miss Wessman comes from Milaca, Minn., and is a teacher in the Alliance Academy in Quito.



Ida J. Wessman
Ecuador

term of service, having first left for the field in 1926.

Rev. and Mrs. P. A. Voth left June 14 from San Francisco for Thailand. Mr. and Mrs. Voth first went to the field in 1929 and are now returning for their fourth term. Mr. Voth served as secretary of the American Bible Society in Thailand during his last term.

Rev. and Mrs. P. W. Gunther left San Francisco June 14 for Thailand. Mr. and Mrs. Gunther first went to the field in 1926, and served for sixteen years. Since 1942 they have served churches in Minneapolis, Minn., and Salem, Ore. They will be working in Bangkok.

Rev. and Mrs. C. E. Travis, Viet Nam



On Furlough

Rev. and Mrs. A. M. Sluyter and children, John, David and Lois, arrived in New York by plane June 9 from Peru. Mr. and Mrs. Sluyter first went to the field in 1939, and are now returning for their third furlough. Mr. Sluyter's mother passed away recently, the funeral service being held June 10 at Waverly, N. Y.

Rev. and Mrs. A. C. Eicher and children, David and Catherine, and Miss Laura Carner, daughter of Rev. and Mrs. G. L. Carner, arrived in New York on June 15 from India. Mr. and Mrs. Eicher first went to the field in 1932 and have been working in Anjangaon, Berar. Miss Carner has returned to continue her education.

Rev. W. F. Smalley on Deputation

Rev. W. F. Smalley, General Secretary, left on June 15 as a deputation of the Board of Managers to our fields in Jordan, Syria and Israel. Mr. Smalley is visiting these fields in place of the Area Secretary, Rev. George S. Constance, who is in Africa at the present time.

Mr. Smalley was formerly a missionary in the Near East, and this is his first visit to that area since he left the field in 1935. Prayer is requested for his ministry on this trip. He will return late in July.

The New Generation

On May 18, to Mr. and Mrs. Leo Math-er, Tidioute, Pa., a son, Daniel Mark.

On May 9, to Chaplain and Mrs. Ralph Caldwell, a daughter, Christina Jordan. After July 6 Chaplain Caldwell and his family will be stationed at the Naval Air Station, Brunswick, Me.

On May 28, to Rev. and Mrs. R. H. Sjoblom, Thailand, a son, Mark Davis.

On May 11, to Mr. and Mrs. William Younkens, Bellmore, N. Y., a son, James Stephen.

On May 30, to Mr. and Mrs. William A. Fry, Louisville, Ky., a daughter, Rebecca Lynne.

With the Lord

Mrs. Louise Aurora Christoffersen Deutsch, who with her husband served as a missionary to Central China, went to be with the Lord on May 27. Fu-

Rev. and Mrs. P. A. Gunther, Thailand



neral services were held in the Miami Gospel Tabernacle on May 30, with Rev. James Rich officiating. Mr. Deutsch passed away in 1926 while serving as assistant pastor of the Alliance Tabernacle in Miami, Fla.

For several years Mr. and Mrs. Deutsch were in charge of the Alliance business office in Central China and the rest home for missionaries in Hankow.

Their eldest daughter, Helen, also went to China, returning after being interned by the Japanese in South China. She has spent the last several years at home with her mother. Two other children are also active in Christian service.

Spiritual Refreshing at Avoca

The Christian and Missionary Alliance Tabernacle, Number Four, Avoca, Pa., experienced a season of spiritual refreshing during meetings held in May with Rev. A. J. Harrison, of San Fernando, Calif., as the evangelist. Some were saved and many sought for the in-filling of the Holy Spirit, dedicating their lives to the Lord. The pastor, Rev. Roger C. Wagner, writes that so manifest was God's presence in the last service of the campaign that an altar service was held before and after the message. He states that the work greatly benefited from the special meetings.

Attendance Record Set at Visalia

Rev. R. Meredith Stevens, pastor of Parkside Chapel, Visalia, Calif., writes that during recent meetings with Rev. H. P. Rankin, evangelist, the attendance was the best for special meetings in the history of the church. God's presence was unusually real each evening as the evangelist brought his clear-cut messages. Writes the pastor, "Since the meetings are over, a good number are rejoicing in the Lord's healing touch."

Revival and Home Convention Combined

Revival and home convention services were held in The Alliance Church, Elizabeth, N. J., with Evangelist Clarence Shrier, of Ottawa, Canada, min-

(Continued on page 15)

Rev. and Mrs. P. A. Voth, Thailand



Sunday

DAILY READING—Psalm 107:1-15.

DAILY TEXT—*"They wandered in the wilderness in a solitary way"* (verse 4).

All who fight the Lord's battles must be content to die to all the favorable opinions of men and all the flattery of human praise. You cannot make exception in favor of the good opinions of the children of God. It is very easy for the insidious adversary to make this also an appeal to the flesh. It is all right when God sends us the approval of our fellow men, but we must never make it a motive in our life. All such motives are poison and a taking away from you of the strength with which you are to give glory to God. The man of God must walk alone with God. He must be contented that "the Lord knoweth"—that God knows.—A. B. SIMPSON.

Monday

DAILY READING—Zechariah 4:1-10.

DAILY TEXT—*"Who hath despised the day of small things?"* (verse 10).

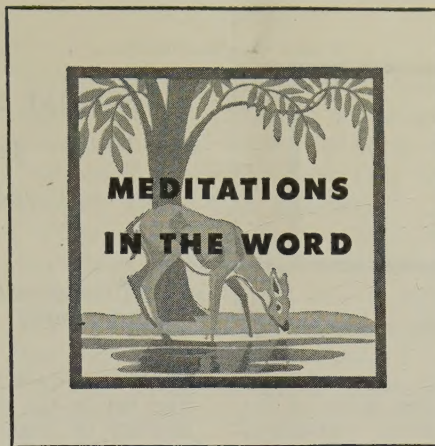
I once heard a well-known preacher, talking to preachers, make this statement: "I simply must have a crowd to talk to." He refused to be satisfied with less. In the Saturday papers his large paid announcement told of the special features, dramatic presentations and thrilling attractions that awaited all comers, and the auditorium was usually filled to capacity. . . . He got what he went after but was it worth while? Later on he left the pulpit for the teaching profession. . . . Bishop Ryle has well said, "The close imitation of our Lord's conduct . . . would probably greatly lessen the number of our communicants. But it may be doubted whether we should not gain in quality what we lost in quantity, and whether we would not be freed from many of those disgraceful backslidings and gross inconsistencies which so often nowadays bring discredit on religion."—WILLIAM G. COLTMAN.

Tuesday

DAILY READING—1 Samuel 16:1-11.

DAILY TEXT—*"The Lord seeth not as man seeth"* (verse 7).

Man is forever looking at the outward appearance. God is still looking at the heart. See what Christ did with crowds. . . . When they came to make Him king, He told them some blunt things about eating His flesh and drinking His blood that sent them scurrying home. He knew His hearers knew they might as well be home as following Him under false pretenses. But in spite of the experience of Christ, the mind of many is that if crowds are absent meetings are a failure. We are forgetful that the greatest things Christ ever uttered were spoken to individuals such as Nicodemus, the woman at the well, and others. To the crowds He spoke in parables. Today our technique



Compiled by EDITH M. BEYERLE

is to set forth the comforts, the joys and the delights of Christianity in order to attract the curious crowds, only to find later on that we have become loaded up with a lot of folks who are a detriment to the cause.—WILLIAM G. COLTMAN.

Wednesday

DAILY READING—Job 23:1-10.

DAILY TEXT—*"He knoweth the way that I take"* (verse 10).

*I do not know what next may come
Across my pilgrim way,
I do not know tomorrow's road
Or see beyond today;
But this I know—my Saviour knows
The path I cannot see,
And I can trust His wounded hand
To guide and care for me.*

*I do not know what may await
Or what the morrow brings,
But with the glad salute of faith
I hail its opening wings;
For this I know—that in my Lord
Shall all my needs be met,
And I can trust the heart of Him
Who has not failed me yet.*

—E. MARGARET CLARKSON.

Thursday

DAILY READING—Isaiah 6.

DAILY TEXT—*"Here am I; send me"* (verse 8).

A missionary to India whose health broke down because of the climate had to return home to Great Britain. When he was speaking in one of the conventions he fainted and young men in the audience carried him from the platform. When he regained consciousness he asked the young men, "Have you adjourned?" Upon learning that the meeting was still in session, he requested, "Please take me back. I want to make my plea." They replied, "No, no. . . . it might mean your life." But he insisted on being taken back to the pulpit to make his plea. He was leaning on the pulpit as he spoke. "When the Queen asks for help your women give earrings and pins and ornaments of different descriptions and your

fathers send your young men to an army—for the country. But when the missionary comes in the name of the King of kings, the Lord of lords, asking for recruits, you begin to make excuses because you have only two sons, only one daughter, not enough money. If there are no young men or young women to respond to the call, please send me back. With health broken I may die in trying to give them the gospel; it will be a testimony as to your selfishness in keeping your strong at home."—ANDREW GIH.

Friday

DAILY READING—Luke 19:11-27.

DAILY TEXT—*"He commanded these servants to be called unto him"* (verse 15).

Out of ten servants commanded to "occupy" until the return of their master only two were faithful. One altogether misjudged his master, and eight proved negligent in the performance of their duties. There must have been an underlying reason for these unsatisfactory results. The secret is found in verse fourteen: "His citizens hated him." It was this hatred that had its unfavorable influence upon the servants. Only two were able to withstand the prejudice of popular opinion. One was so brainwashed that he became identified with the "citizens" in his misjudgment of the absent prince. Eight just dropped out of the picture entirely. The world ("citizens") has a way of influencing God's people always. According to the parable, the ratio is two out of ten who can withstand its diabolical and often insidious and unsuspecting attacks. Read Joshua 9.—PAMELI.

Saturday

DAILY READING—Matthew 18:11-19.

DAILY TEXT—*"If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father"* (verse 19).

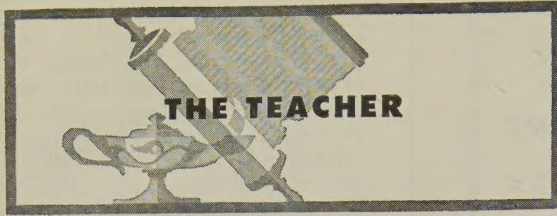
At the beginning of the nineteenth century religion and morals were at a low ebb in America. The leaders of the church themselves confessed in their convocations that their hearts were as dry as Gilboa. Then in the fastness of Kentucky a few godly folk under the leadership of James McCready, assembled together and made their famous Covenant of Prayer, that they would meet together "every Saturday at the set of sun, and every Sabbath at the rising of the sun" to plead with God to revive His work. Ere long there was a "sound of a going in the tops of the mulberry trees" and the flames of the greatest religious movement in the history of America broke out. When those fires at length subsided, the Great Revival had left behind it the prayer meeting, the Sabbath school, the Bible class, the theological seminary, the crusade against liquor and slavery, and the foreign missionary movement.—SELECTED.

SUNDAY SCHOOL LESSON—JULY 15, 1956

Jesus Is the Saviour of Men

Hebrews 2:9-13; 4:14-16; 5:7-9

GOLDEN TEXT

"And being made perfect, he became the author of eternal salvation unto all them that obey him"—Hebrews 5:9.

BACKGROUND AND LESSON ORIENTATION

Last week's lesson gave us something of the spirit of the Epistle to the Hebrews (warning, exhortation, encouragement); this week's lesson offers us the touchstone of the Epistle: the meaning of Christ's suffering and His priesthood. Only God's Son could do by His death that which God decreed. Emphasis is placed on the complete identity of Christ with humanity. In this way He could be tempted in all points like as we are and conquer sin. Now He can say to us: "Be of good cheer; I have overcome the world." His victory was the victory of the Son of God and therefore rich, meaningful, redemptive and universally effective. Since He endured the contradiction of sinners He can show us the path of endurance. Since He was victor He can triumph in us. But because He was the Son of God He can save us to the uttermost.

CONTEXTUAL CONSIDERATIONS

The key to the context of Hebrews 2:9-13 lies in the utter identity of Jesus of Nazareth with mankind. Within this context is an excerpt from Psalm 8, cited to show God's original purpose for man. Christ's identity with man made it possible for Him to achieve for us what we failed to achieve in ourselves due to the Fall. The loveliness of Hebrews 4:1, ff., is in the "rest" to be attained. Such rest is promised only in Jesus Christ because the only things that disturb man's soul have been dealt with by Him. In the context of Hebrews 5, the superiority of Christ's priesthood is emphasized by calling attention to its suitability to the permanent needs of humanity. Its virtue lies not in its hereditary validity but in its divine authority. It was purchased in agony and blood, not inherited through the channels of the law.

SIMPLIFIED OUTLINE

1. The complete humanity of Christ—Hebrews 2:9-13.
2. The sufficient priesthood of Christ—Hebrews 4:14-16.
3. The eternal Saviourhood of Christ—Hebrews 5:7-9.

KEY WORD ANALYSIS

- (1) "It became him"—*eprepen* (2:10): to be becoming, fitting or proper. Nothing was more in keeping with God's love, justice, mercy or righteousness than the ministry of redemption in Christ. God was never more like God than when He was in Christ reconciling the world unto Himself.
- (2) "Cannot be touched"—*sympa-*

theo (4:15): to feel together with, to be affected the same as another. Here the modern word sympathize fits perfectly. Our High Priest feels together with us.

(3) "He feared"—*eulabeias* (5:7): to show care or caution. In the sphere of religion, to be devout or reverent. Christ's obedience issued out of His devotion to the will of God.

COMMENTARY ON THE PRINTED TEXT

1. *The complete humanity of Christ* (2:9-13).

Although the consummation of God's plan in and through Christ is not yet realized, we are able to behold the Victor. We see Him made for a short time (in position) in complete identity with mankind so that He might be able to defeat man's greatest enemy, sin, and its universal consequence, death. Thus the sovereign God produced His masterwork in redemption by striking His enemies on their own field of battle.

The success of God's plan depended upon Christ's obedience to His will even though it involved suffering and death. This full identification is emphasized by the oneness of the Sanctifier with the sanctified. We are therefore Christ's brothers. Salvation is a divine condescension, but what is far more profound is that it was accomplished by an incarnation. Such an identification was prophesied by David in Psalm 22:22-24.

2. *The sufficient priesthood of Christ* (4:14-16).

There can be no hiding place from God's piercing eye of judgment in truth (4:12, 13). Neither is there any human weakness of which Christ is not a sufficient mediator with God. Since we cannot hide our sins we should bring them to Him. Just as the result of sin is fear and death, the result of Calvary is fellowship and deliverance. If our guilt has made us flee from God, Christ's reconciliation should cause us to run boldly to Him. The separation of God and man under the Old Covenant was breached by a laborious ritual, carefully prescribed. In Christ there is no breach that cannot be closed in a moment by a volitional act of faith on the part of man.

3. *The eternal Saviourhood of Christ* (5:7-9).

The glory of Christ's priesthood is in His appointment to it. It did not come by inheritance as a man but by virtue of His divine nature. The effectiveness of this priesthood resides in its

eternal worth—the outflow of the endless life of Christ. Thus the eternal authority of God and the eternal offering of Christ are the basis of an uttermost salvation.

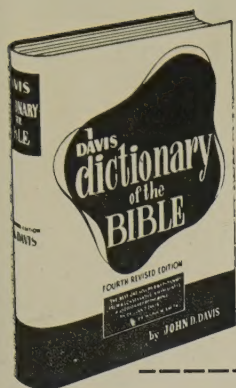
Since this is not a ritual service but a redemptive act, the preparation and nature of the priest is that which is emphasized most in this passage. Obedience is the crowning quality. Should less obedience be required of those who benefit from His suffering and death than was required of Him who purchased our salvation? If God has required such stringent and unflinching obedience from His own Son it is understandable that the same quality in us reflects our love of His will.

The most significant element of this entire passage is found in the tears and strong crying of Jesus. Christ's godly fear was characterized by His devotion to the full will of God. These are not tears and cries of rebellion. Obedience always costs the obedient, but the obedient gains infinitely by the obedience.

HELPFUL HINTS FOR LESSON PREPARATION

(1) A careful step-by-step-analysis of the superiority of Christ's priesthood over the Old Testament priest makes an interesting close to this lesson. This will take a lot of study

but will bring great reward. (2) This lesson covers a wide range. A few simple and persistent truths will be far more effective than an oversupply of factors presented vaguely. These lessons require faithful preparation.



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THE ALLIANCE FAMILY

(Continued from page 12)

istering for the three-week campaign.

The pastor, Rev. Hazen J. Brittin, and the evangelist spent many hours visiting and led several to the Lord in their homes. Mr. Shrier returned to the church for another Sunday after attending the General Council at Omaha, Nebr. Among those saved that day was a Roman Catholic woman who has since witnessed to many at her place of business.

Simpson Holds 28th Commencement

Twenty-four graduates received diplomas and degrees from the Simpson Bible College in San Francisco, Calif., in June. Although it was the twenty-eighth commencement season of the college it was the first graduating class from the college in its new location. The school moved from Seattle, Wash., in 1955.

Dr. Sanford Fleming, president of Berkeley Baptist Divinity School, was the speaker, and Rev. Paul S. Allen addressed the graduates in the baccalaureate service. Mr. Allen is president of the college.

Immediately after commencement the Renanah Choir of the college left on a two-week tour of the Pacific Northwest, accompanied by the director, Russell J. Marshall, and President and Mrs. Allen.

God's Grace

(Continued from page 6)

Waters that I might never thirst again. At last I had found something that could satisfy my being. I had found a *real* friend and one that sticketh closer than a brother.

Now we are overcomers. We have Somebody right in our very earthly tabernacles who knows how to fight and isn't powerless against the world, the flesh and the devil. Praise God forever! He's conquered them all and even death because He couldn't be held by it. Now with glory in our hearts we can truly say that the things we once loved we hate, and the things we hated we now love.

We, the red man, love God's creations; we love to live among His flowers and birds. We love to stand and think of Him as we see sun, moon and stars in their glory. Here are the beautiful trees in the glory of their foliage. We love to sit on a nice big rock and just rejoice in nature. We love the great

out-of-doors. Since Jesus came into my heart I look with new light through new eyes upon a spiritual creation. I can't get away from Jesus and have no desire to do so. He's the Lily of the Valley, the Bright and Morning Star, Jesus, Rose of Sharon to my soul. Yea, when the sun rises I think of the Sun rising with healing in His wings, shining upon the moon that she may shine in the darkness of the blackest night. Oh, the Bright and Morning Star, glistening white and shining brighter than the darkest night!

The Holy Ghost, as sweet and gentle as a dove, woos us to Jesus, the blessed Rock of Ages that thousands of thousands have found. Do we have trials, tribulation, sickness, death? What are they to be compared with the Holy One of God? I know now He went through all these trials and was in all points tempted as we, yet without sin. He is touched with the feeling of my infirmities.

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How Christ Builds His Church

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Later converts naturally follow in that precedent and the life of the Christian community revolves around the mission and the missionaries. This is not always the case, but when it is, the Christians do not constitute a church even though they may be numerous and their personal devotion to Christ be genuine. In the judgment of their fellows they are merely proselytes to the Christian religion. This state of affairs may be unavoidable at the beginning but accepting it as normal hampers their developing into a true church.

Potentially the church is invincible. It has been commissioned and is indwelt by the risen Christ in whom is invested all power in heaven and in earth. No weapon formed against it can prosper. But there are two devices which are extremely effective in neutralizing the church's threat to the dominion of sin. One is to keep it preoccupied with details of its own organization; the other consists in disassociating it from surrounding society. Both tend to insulate the church so that the dynamic flow of divine life through it is prevented from touching the consciousness of all the people in their daily experiences.

A real church in a community will definitely expose the inhabitants to the claims of Christ. Its presence among them cannot be ignored. If what has been built by a foreign missionary and then turned over to national Christians for them to support, govern and propagate can be brushed aside as an institution sponsored by foreign interests, it has not the character of that which Christ said He would build upon the rock. Nationalistic prejudices will reduce the effectiveness of its evangelistic efforts.

Paul's way was to "travail in birth again until Christ be formed" in the body of believers. No other task calls for greater self-effacement and yields less reward in this life. But against churches so founded the hearts of men have but feeble defense.

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